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(pp. 152, 153). At least he thinks such examples more likely to be "pernicious and disturbing" than useful.

As is the case with most opponents of extended State action, a great many of M. Leroy Beaulieu's arguments are valid only against excessive centralization (cf. pp. 8, 146, 154), although in one place he clearly recognizes the "trinity" of national authorities, provincial authorities, and municipal authorities (p. 68). He also points out the evils of a shifting civil service,—which is surely not a necessity of the modern State. The value of his criticisms on defects in modern States is, however, somewhat impaired by his complete want of sympathy with democratic institutions, or, in fact, with "free government" of any kind. "The modern State in general represents the highest triumph of the momentary infatuation of the majority of the nation" (p. 105). This assumes that a vast number of persons are all possessed of the same "infatuation" at the same time; and yet these so easily infatuated individuals can be trusted to manage voluntary associations without State control! "The modern State, the State based upon election, cannot, by its very constitution, be impartial; it runs counter to its very definition, since it is a government by a party" (p. 113). Must we not add, "checked by the other party"? M. Leroy Beaulieu has himself laid stress on "the enormous services which parliamentary obstruction renders to the nation" (p. 107).

The translation is well done, on the whole; but there are a few very un-English phrases,—e.g., "The fundamental difference between *the* society and the State." "Its [the State's] claim is, that the man who occupies one of the posts in its employ belongs to *him*, body and soul." "Library," meaning "bookseller" or "publisher," is not a translation at all. The Franco-Prussian War is assigned to 1570-71. "*Tin Aufang War die That!*" is a very corrupt reading.

D. G. RITCHIE.

REDE ZUR ERÖFFNUNG DER REAL-KURSE FÜR FRAUEN. Helene Lange, 1889.

UEBER FRAUEN- UND LEHRERINNEN-VEREINE. By the same author. Vortrag.

Zweite Auflage, 1892.

"NOT." Vortrag. 1892. By the same.

DIE FRAUENBEWEGUNG IM BEWUSSTSEIN UNSERER ZEIT. Vortrag. 1892. By the same.

UNSERE BESTREBUNGEN. Vortrag. Zweite Auflage, 1892. By the same.

(Berlin. L. Ohrmigke's Verlag.)

The efforts directed towards fundamental changes in the training and education of women, with a view of enlarging woman's sphere and her purpose in life, meet with but little encouragement in Germany. Such efforts arouse resistance either active or passive, when not calling forth decided contempt. It is only very slowly that a change is making itself felt, and it seems inevitable that such papers as the above should exercise some influence in that direction. The authoress embodies the ideal culture of woman, which she is striving to make universal and real in its best and noblest form. These lectures are neither declamatory effusions nor productions of an idle enthusiasm or feminine vanity. They are able pleas, filled with a glowing inspiration for the cause which they advocate with strong logic, clear understanding, and ripe insight. Fräulein

Lange proceeds from ethical postulates, and her aim is directed towards ethical ends. The right of woman to that complete intellectual development which can only be attained to-day through access to the higher avenues of knowledge, the right to determine for herself the limitations and aims of her nature and not to have them foisted upon her by man, forms the starting-point of her argument. She shows how losing sight of this right, and the inadequate education of women resulting therefrom, have already led to great evils within our present civilization, and are bound to be followed by much greater ones, with the increasing seriousness of the social problems that present themselves for solution. The old conditions of life, which confined the entire activity of woman to the affairs of the household, have, at least among the well-to-do classes, entirely disappeared. What the women and girls of the higher classes at present learn hardly suffices even for the domestic duties of the present; and still less is their training adapted to furnish the possibility of a really useful social activity to women who are placed beyond the struggle for existence. These views, which are set forth in an especially interesting and impressive manner in the lecture entitled "Not," lead the authoress to demand a thorough reform in the entire education of women and girls, not merely for the sake of an intellectual purpose, but as a means to the moral elevation of the race, to the widening of the mental horizon, to the carving out of a useful career and the doing away with the demoralizing "drone-life." In close connection with this is the second leading thought of the authoress, namely, to intrust, to a much greater degree than at present, the new education of women to the hands of women themselves. In this way a twofold advantage will be obtained: it will enable the new education intrusted to women as its supporters and agents to proceed very differently from the present system in the hands of men; and by creating a need for the utilization of the hitherto unemployed energies of woman, a step will be taken towards the solution of the difficult economic side of the woman question, and an independent position will be provided for many of those to whom the activity of married life is denied.

What I particularly value in these addresses of Fräulein Lange is the absence of all Utopian exuberance, despite the greatest ardor and enthusiasm for the possible and attainable. I should like to direct attention to two points which seem to me especially noteworthy. In all these pleas for reform there is not a word regarding universities. I believe I am correct in interpreting the silence of the authoress on this point as due to the fact that she considers university education—that is, scientific and professional studies—as open only to a minority, and therefore as not entering into the general social and ethical objects of woman's education. And similarly from various indications the conclusion may be drawn that, although Fräulein Lange has in mind, for the reform of the higher teaching of girls, some equivalent for the "gymnasium," she does not propose to place our daughters into "gymnasia" under the guidance of women,—a proposition which indeed is calculated to inspire one with fear. However, these are pedagogical questions which cannot be touched upon here.

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